Says the Rishi of the Kathopanishad :
"One who has not
ceased from wicked conduct, who is not
tranquil, who is not
self-contained and "whose mind is not at
rest, does not obtain
it (the Supreme Self) even by reason."
Here the Rishi prefers
purity of character to and extols it over the
acquisition of
knowledge. One, even though possessing
the highest know-
ledge of God, cannot attain Him if he is
wicked and impure
in mind. The Mundaka Upanishad echoes
the same truth
when it- says : " He cannot be perceived by
the eye nor by
speech nor by other senses. He cannot be
obtained by austerities
and deeds. When one's heart zs purified
through pure knowledge,
he perceives that indivisible One by
meditation.[11]
According to the Brahma Sutras, as
already stated in
Chapter II, supra, the moral principle is a
part of the adoration
of God. The Rishi says : " A command over
our passions
and over the external senses of the body,
and good acts, are
declared by the Veda to be indispensable
in the mind's approxi-
mation to God. They should therefore be
strictly taken care of

and attended to both previously and subsequently to such approximation to the Supreme Being." In other words, we should not indulge in our evil propensities, but should endeavour to have entire control over them.

The human body which is the focussed result of a hundred scattered processes of development, enshrines, says Brahma Rishi Venkata Ratnam, a being that commands a myriad avenues to mental and moral progress. This distinguishing Capacity of man makes sound character a highly complex instrument, capable of producing angelic symphony but easily liable to get out of tune. The sole remedy lies in that serenity which presupposes equal giowth on ail sides, that purity that points the way to perfection, that cleanliness of heart which is next to godliness of soul. Purity is to character what symmetry is to beauty—not an accident of adornment, but an essential structure. It consists in that uniformity of development—that moving forward of the